The

Review of Religions

Edited by Mirza BASHIR AHMAD, M.A.

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :—

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(8) MAULVI ABUL 'ATA, Maulvi Fazil Sharial Burj, Haifa,
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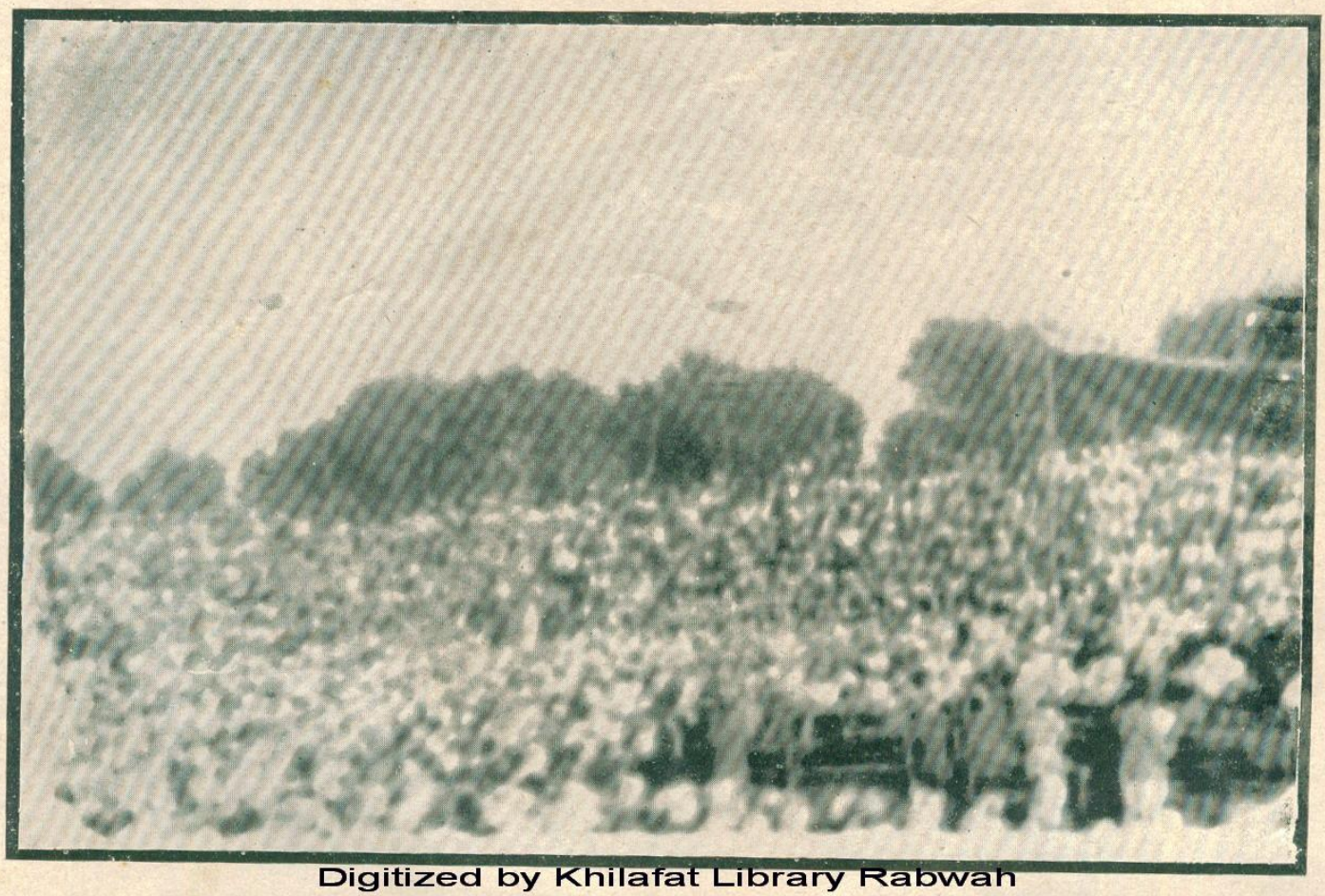

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The Annual Gathering of the Ahmadiyya Community attended by more than 20,000 people of different countries, communities and nationalities. It was held at Qadian (Punjab), on the 26th, 27th and 28th December, 1931

'ID GREETINGS

The Blessed Month of Fasting is now over. Muslims all over the world are busy celebrating the occasion. They are happy because they have fulfilled one of the Fundamental Divine Ordinances and have thus curbed down their lower propensities, and strengthened the Psychic and Spiritual powers.

We invoke the blessings of Allah upon, and extend our Sincerest Greetings to all, specially to those who rendered their valuable help to us in various ways.

May Allah cover our weaknesses and enable us to serve the cause of Islam and Humanity steadily and magnificently, Amen !

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1st Shawal : 1350 A. H. *Editor (R. R.)*

AN EXHORTATION

"And be not like those who forsook Allah, so He made them forsake their own souls: these are the transgressors."

"Surely those who disbelieve and turn back from Allah's way, then they die while yet unbelievers, Allah shall not forgive them."

(so)

"Obey Allah and obey the Messenger, and do not make your deeds vain and useless."

(*Al Quran*)

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

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In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE HOLY PROPHET'S TREATMENT OF SLAVES AND HIS TEACHINGS ABOUT SLAVERY –IX.*

BY MIRZA BASHIR AHMED, M.A.

Female Slaves.

We bring this series of articles to a close by saying a word about the female slaves.

It has been objected that the Holy Prophet of Islam by permitting Muslims to form conjugal relations with the female slaves has opened the door of self-indulgence to his followers.

In connection with this, we must first of all see what has been held by Islam to be the object of conjugal relations between man and wife. For, in order to judge the actions of the Holy Prophet (may peace and the blessings of God be upon him) and his holy companions and to learn the motives that

* Translated from Urdu Original by Maulvi Sher Ali. B. A.

underlay them, the best course is to inquire into the purpose for which such commandments were promulgated by the religion of Islam in obedience to the injunctions of which the Holy Prophet's Companions performed or permitted such acts. So turning to the Holy Quran, we find that among the objects of marriage one which has a direct bearing on the conjugal relations between man and wife is expressed in the following verse :—

احل لكم ماوراء ذالكم ان تبتغوا باموالكم محصنين غير مسافحين-

That is "O, Muslims, all women (besides the near relations enumerated in the previous verse) are made lawful to you so that you may marry them by appointing for them suitable dowries out of your possessions; but your object in marrying should be to protect yourselves from evils and diseases, and not to gratify your lust and passion."*

So deep was the impression which this teaching made on the minds of the companions of the Holy Prophet that some of them felt inclined to take the extreme course of avoiding connection with women altogether and they approached the Holy Prophet with the request that they should be permitted to practise celibacy. But the Holy Prophet, who wanted his followers to follow the golden mean in all matters, prohibited them from following such a course. With regard to this, *Bukhari* records the following authentic tradition:—

عن سعد بن ابي وقاص يقول رد رسول الله صلعم علي بن مظعون التبتل
ولو اذن له لا ختصينا-

That is, " Sad bin Abi Waqqas relates that Othman, son of Maz'um, asked the Holy Prophet, (peace and blessings of God be upon him) to permit him to lead a life of celibacy, but the Holy Prophet refused him that permission. Had the Holy Prophet given him the permission sought for, we would have, as it were, castrated ourselves."†

Under these circumstances the idea that the Holy Prophet's companions indulged in self gratification is quite out of the question, and such evil imputations against the holy companions can be made only by him who is either utterly ignorant of the teachings and history of Islam or whose own heart is vitiated to

*The Holy Quran, IV, 25.
†Bukhari, Kitabun-Nikah.

such an extent that he cannot but impute evil motives to others also.

Yet the question as to what the teachings of Islam with regard to female slaves are, is one which deserves an answer.

As to this, it must be remembered first of all that as regards the general injunctions of Islam with regard to slavery, Islam makes no distinction between the male and the female slaves, the latter having the same rights and privileges as the former.

There is, however, one difference between the two and that is that in the case of female slaves Islam recommends the more strongly that they should be given good education and up-bringing and then they should be emancipated and taken in marriage.†

Further, even during their period of slavery free men are encouraged to contract matrimonial relations with female slaves, so that such relations may lead to speedy improvement in the social position of the slaves ; and in order to provide facilities for the formation of such relations the slave-wives have been excluded from the prescribed limit of plural marriages in Islam, *i.e.*, a free man is permitted to form conjugal relations with his female slaves even if by marrying them, the limit of four wives is exceeded. This has been done to provide as many opportunities as possible for the amelioration of the social condition of the slaves, so that they may become quickly fitted for emancipation Certain verses of the Holy Quran bearing on this point have already been quoted, and need not be repeated here.

As regards the question whether it is necessary to perform the formal ceremony of marriage in the case of female slaves, it may be pointed out that with regard to this, there may be four different cases :—

Firstly, the marriage of a female slave with a male slave.

Secondly, the marriage of a female slave with a free man, who is not her master.

†Bukhari, Kitabun Nikah.

Thirdly, the marriage of a slave with a free woman.

Fourthly, the marriage of a female slave with her own master.

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Now, in the first three out of these four cases, the performance of the formal ceremony of marriage is unanimously admitted to be indispensable, but in the fourth case most of the Muslim theologians do not think it to be essential. The sum and substance of their argument is that as the master has the right of ownership over his female slave, therefore legally that right should be considered as a substitute for marriage, and therefore in the case of the master desiring to enter into conjugal relations with his female slave, the formal ceremony of marriage may be dispensed with ; for the moral and social protection as well as the protection of the line of progeny that are meant to be secured by marriage are also secured by the legal relationship that exists between the owner and the owned. This is the opinion of the majority of the Ulema, and God knows better.

FEMALE PRISONERS OF WAR.

It must be mentioned here that with regard to those women also who take an active part in the war against Muslims and who are taken captives, Islam sanctions a similar exceptional arrangement according to which the Muslims are permitted to enter into conjugal relations with those of the women prisoners whose husbands or guardians do not soon arrive to secure their freedom by means of ransom and who do not themselves make a demand for emancipation under the system of *Mukatabat* (which has already been explained). The object of this arrangement is that the morals of the women prisoners as well as of those who capture them may not be spoiled, and that society may be protected from vice and corruption. From history it appears that great wars are generally followed by the prevalence of immorality ; for, on the one hand, such wars generally result in the preponderance of women over men, and on the other, men lose much of their power of self-control owing to the heavy strain which the hardships of war exert on their nervous system. Therefore as Islam puts the question of the preservation of

individual and national morality above all other social considerations, it was necessary that it should have ordained special precautionary measures as a safeguard against such corruptions. Hence, on the one hand, an exceptional system of plural marriges was permitted and on the other, Muslims were allowed to have conjugal relations with those women who might be taken prisoners in wars waged against Islam, provided their husbands or other guardians did not come to get them ransomed, nor did the captive women themselves apply for freedom under the law of *Mukatabat*. This permission was given as an exceptional case, so that the morals of the women prisoners might not be spoiled nor might they become the means of spreading immorality among their captors. In order to guard against progenial confusion, it was further stipulated that before entering into conjugal relations with their female prisoners, the Muslims must first make sure that they are not pregnant.* This system might appear strange to the devotees of the present-day civilization, but if the reasons for which such exceptional arrangements were allowed, be fully taken into consideration, then at least in the eyes of those who have learnt to sacrifice all other considerations for the sake of safeguarding individual and national morality, it will become clear that under the circumstances under which this system was introduced, it was a necessary step meant as an exceptional measure for the real welfare of humanity. Moreover, it should not be forgotten that the way to emancipation through the system of *Mukatabat* was open to every female prisoner. With regard, therefore, to a woman who did not avail herself of this system it would be inferred that she was herself desirous of severing her connection with her former relations and living as a member of Muslim society. In that case, it was in no way objectionable that a Muslim should have entered into conjugal relations with her.

It may be asked why women were taken captives at all, so that it became necessary to take such exceptional measures for the protection of society against social evils. The answer to this question is that in those days it was a general practice in

*Tirmazi, Abwabus-Siyar, p. 296.

Arabia that women participated in war in very large numbers and sometimes they took part even in actual fighting. Moreover, it was chiefly they who were charged with the duty of exhorting the soldiers to fight and remain firm on the battlefield. Hence there was no reason that such women should have been exempted from imprisonment. If women can be imprisoned for criminal offences, and their imprisonment is legalised in every country and by every nation, why should not a warrior woman be taken captive on the battle field? Moreover, as the enemies of Islam in those days took Muslim women prisoners and kept them as their bond-maids, and during those early wars, those wicked men had publicly declared their determination to capture and enslave Muslim women and enter into conjugal relations with them, so the God of Islam who is not only a meek but also a jealous God, permitted the Muslims to mete out to them a similar, if not quite the same, treatment, and thus bring them to their senses, so that they might not be emboldened in the commission of outrageous acts against Muslims.

Those who have some knowledge of military emergencies are aware that it often becomes necessary to take retaliatory actions in wars, and hence it is that military law is always different from civil law. The taking of women as war prisoners was similarly an unavoidable sequence of the then prevailing conditions and there was no helping it; and when women began to be taken captives and when the enemies of Islam considered it lawful to treat Muslim women in any way they pleased, it was necessary that some extraordinary law should be promulgated in order to restrain the enemy from his excesses. In the present day, however, the non-Muslim nations do not treat the Muslims in the way in which their predecessors did, and if a woman is ever taken captive, she is treated by them as a state prisoner, hence according to the fundamental rule laid down in the Holy Quran, it is no longer lawful for the Muslims to take non-Muslim women as prisoners without any real necessity or to put them under the custody of individuals after they have been captured, thus giving the practice the semblance of slavery.*

* Chashma-i-Ma'rfat, p. 245.

If there arise in the mind of anybody the doubt as to why the Law of Islam gives with regard to one and the same matter one commandment in one case and another commandment in another, the answer to it is that it is no blemish at all. On the other hand, if we carefully consider this matter, we shall find that this very circumstance is really an evidence of the Law of Islam being a perfect and universal one, for it shows that in the Islamic Law, the change of circumstances has been fully taken into consideration. While some laws which form the foundation of the Islamic code have been laid down in a solid and rigid form which admits of no alteration, there are many other commandments which have either been given in alternative forms in view of the changing conditions or which being elastic admit of new but valid interpretations under different circumstances. It is to this fact that the Holy Quran refers in the following verses :—

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هوالذی انزل علیک الکتاب منه آیات محکمات هن ام الکتاب واخر
متشابهات (آل عمران- ع ۱)

That is, " God has revealed this Book in a way that some of its verses are *Muhkam* or firm, that is, they are fundamental and apply alike to all cases; while there are other verses which are *Mutashabihat*, that is, they are of elastic nature, assuming different but mutually resembling forms under different conditions; in other words, they are capable of bearing different interpretations to suit different cases, none of the interpretations being contradictory to the others."

CONCLUSION

To sum up the teachings of Islam about slavery fall under two heads :—

Firstly, the teachings which pertain to that class of people who had already been fettered in the shackles of slavery, and whose manners and habits had consequently become degraded in the extreme. They were leading servile lives and had wholly lost that spirit of freedom which enables a man to lead an independent life in this world. The programme adopted by Islam with regard to these men was that they should first be

uplifted morally and socially, and as their condition improved, they should be set at liberty; and Islam so arranged that when these slaves were liberated their liberty was true and real and not merely nominal and spectacular. This programme was carried into effect under state supervision so that there might be no laxity or negligence in this respect.

Secondly, those fundamental teachings which Islam gave with regard to slavery itself. According to these teachings the enslavement of any free man or woman was forbidden. It is true that in certain cases the prisoners of war were deprived of their liberty, but that was only a retaliatory step, and when we go into the details of this system, we find that it was not slavery in the ordinary sense of the term but was really a sort of imprisonment; and even this practice is not allowed by Islam in the present day, for now the system of state prisons has been introduced and the opponents of Islam no longer make slaves of Muslim captives, but keep them as state prisoners. It would therefore be unlawful for the Muslims as well to commit their prisoners to individual custody and thus give their action a semblance of slavery.

As regards the treatment of slaves and the prisoners of war, Islam gives such benevolent teachings on this point that it is vain to seek for their parallel in the annals of any nation of the world in any period of its history. *God's blessings be on His noble Prophet who laid humanity under a deep and lasting debt of gratitude by declaring all classes of human beings to be fundamentally free, equally enjoying all fundamental rights and privileges. Amen!*

THE BLESSED MONTH

By Muzaffar-ud-Din Chaudhry

Ramadan is a month of the Lunar year. Muslims regard it to be blessed particularly because (1) the revelation of the Holy Quran commenced in this month, (2) *As-siam*, or the fasting, one of the four fundamental practical ordinances, was enjoined upon the Muslims to observe during this month, (3) unlike other ordinances all guidance for fasting was revealed and completed during this month, (4) the door of the Divine blessings is thrown open to all supplicants and their prayers are specially accepted by God in this month, and (5) it was during this month that the Holy Prophet (peace be upon him) exerted himself the more in prayers, and exhorted his followers to do the same.

FASTING

As siam or the fasting is not a novel institution introduced by the Holy Quran It has come down to us from our remote ancestors. "Fasting is prescribed for you", says the Holy Quran, "as it was prescribed for those before you, so that you *may guard against evil.*" (Ch. II, S. 23). So even to this day it is in vogue in all other religious systems—Hinduism, Christianity etc., although in some cases it has fallen to desuetude with the votaries for want of practical and inviolable laws. According to Cruden's Bible Concordance "fasting has in all ages and among all nations been an exercise much in use in times of mourning, sorrow aud afflictions." But for the Muslim it has got a different significance. He is to observe it so that he "*may guard against evil*", and may attain to spiritual perfection. Food and drink of every kind, which is otherwise lawful, is no doubt prohibited in these days from the peep of dawn to the sunset and also sexual intercourse, but this is not

the purport of the whole thing. This only leads him to realise that if he can, in obedience to the Divine will, abstain from these lawful things, how much more necessary it is that he should abstain from those acts and deeds which are forbidden by God. If he is able to renounce the lawful satisfaction of his desires for a period of one month, he certainly acquires the power and will to renounce the *unlawful* gratification of his senses which causes the displeasure of God. Apart from this spiritual and moral importance, it has its physical value as well. The latest scientific discoveries have made it quite clear that there is something more in fasting than a meaningless form or a method of discipline. The weaker the physical powers and strength become, the more vivid and intense become the psychic powers, and a fast of a few hours makes one's mental powers brighter and more active. When our stomachs are empty we can better concentrate our thinking faculties than we can do when we have taken a hearty meal. Further, it enables one to stand against his opponents, for, it habituates him to suffer privations. It makes one feel the pangs of hunger and thirst which his less fortunate neighbours may possibly be suffering from and thus it rouses a sense of sympathy and fellow-feelings.

THE MUSLIM WORLD

For the last 1350 years the observance of this ordinance has been uniformly practised by the Muslims of the world. Being a month of the Lunar year *Ramadan* revolves round and witnesses every season whether it is freezing cold or scorching heat. Besides the aforesaid prohibitive injunctions, the Muslims observe some positive practices during this month, so that they may come nearer to God.

Over and above the five daily prayers they attend the *Tarawih** and listen to the Holy Quran recited in course of the prayer by the *Hafiz* (one who commits the Holy Quran to memory).

* *Tarawih* is a form of additional prayer, consisting of 8 or 20 raka'ts, which is performed either at the earlier or at the latter part of the night.

They are urged to make as much charity as possible, and *fitrana* is enjoined upom every Muslim which is a specific kind of alms to be distributed among the needy in this month.

It is during this *Ramadan* that the Muslim trains himself to curb his lower propensities and to strengthen his higher and spiritual self. This kind of practice for one full month secures for him the power and strength to fight out the evil inclinations for another eleven months, when he again undergoes a similar exercise. Thus the life of a true Muslim extends over a never ending process of spiritual amelioration.

During the last ten days of *Ramadan*, the Muslims observe a practice known as *I'tikaf*† when they cut off all worldly connections and reside in the mosque passing day and night in prayer and remembrance of God. The *Lailat-ul-Qadr*, the night of majesty and grandeur, appears in one of these ten days. This night is "better than a thousand months" says the Holy Quran in view of the fact that the revelation of the Holy Quran commenced from this night, and the most blessed revelation was vouchsafed to the world on this night. The forty days' fasting of Moses and Jesus, (peace be on them), prior to their receipt of revelation and the office of prophethood, adequately shows that the fasting opens the door of revelation, and so the Muslims are urged to fast every year for one month.

THE LAND OF QADIAN

Since the advent of Hazrat Mirza Ghulam Ahmad as the Promised Messiah and Mahdi (peace be upon him), God has been pouring forth His immense blessings upon this land. People have come from far off places and are now attached to its holy soil. They are usually found to be busy with *zikr*, the remembrance of God. But in this blessed month the land of Qadian has its particular aspect. All the mosques specially the Masjid-i-Mubarak and the Masjid-i-Aqsa are crowded with these people, many of whom are the holy companions of the Promised Messiah. In the former mosque many of the devoted

† This is only optional and not obligatory.

servants of God go up for the *Tarawih* prayers at 3-30 a.m.* The spectacle during those solitary hours has its own significance which can be better felt than described. All stand before the All-Merciful, and the warm tears of these holy companions roll down from their eyes, and the whole atmosphere seems, as it were, enshrouded, with Divine blessings. The calmness of the scene is glorified by the *Hafiz* who recites the Holy Quran in a very touching tone.

In the latter mosque, the people assemble at 1-30 p.m. to listen to the explanations of the verses of the Holy Quran. The learned lecturers deal with the verses and explain the spiritual and moral teachings embodied in them. In this age of dark materialism, this holy land alone can boast of spreading abroad the teachings of the Holy Quran for the improvement of the inner self of humankind, the knowledge of which had been lost for some time past. Thank God, it has been revived again by the Promised Messiah (peace be upon him) and his servants. May Allah shower upon them His choicest blessings. *Amen*!

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Tarawih in the other six mosques at Qadian is performed after the *Isha'* Prayer *i.e.*, at the earlier part of the night.

WHY I EMBRACED ISLAM

II

ADOPTION OF ISLAM IN PREFERENCE TO OTHER RELIGIONS.

The adoption of a faith with an entirely new ethical code is no simple matter, more especially when that faith has been stigmatized and painted in blackest colours by the Church, Sunday schools, Missionaries, Press, Theatres and Cinemas.

Also, the Muslims being known by most Europeans as Muhammadans, I, and many others, held the belief that they worshipped Muhammad, (may the peace and blessings of God be on him), and therefore classed them as idolaters.

Moreover, as it had been drummed into me from an early age that one of the beliefs of the Muslims was, that the murdering of infidels was an act of piety and that the early Muslims had been compelled by force of arms to accept Islam, I had pictured them as a barbarous race of savages.

It is very regrettable to think that the pure and noble teachings of the Holy Quran, whose purity has been, (as admitted by even the bitterest enemies of Islam), retained through the past thirteen centuties, should be so unjustly misrepresented and mutilated by "truthful" and "meek lambs" of Jesus Christ.

UNITY OF GOD-HEAD AND TOLERATION IN ISLAM

Firstly, the Muslims do not, nor ever did, worship Muhammad, (peace and blessings of God be on him). They were taught by that Holy personage himself to say five times daily in their prayers "*Ash-hadu-ann-La ilaha illallah wa Ash-hadu-anna-Muhammadan abduhu wa Rasooluh*" *i.e.*, 'I bear witness that there is none worshippable but God and I bear witness that

Muhammad is His servant and Messenger' These words are clear enough for a child to understand.

Compare this with Christianity where we are asked to believe that a weak mortal born of woman, who had not even the power to avert an accursed death on the cross at the hands of a few Jewish priests, was the son of God and even God Himself.

Secondly, nowhere in the Holy Quran are the Muslims commanded to murder infidels. The Holy Book distinctly tells us " Allah does not forbid you to do good and to behave justly towards those who neither fought against you for religion nor turned you out of your homes. Verily Allah loves the just doers."

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" Allah only forbids you to love those who fought against you for religion and have turned you out of your homes, and have assisted each other in your expulsion ; and he who loveth them they are the wrong doers " (LX : 8, 9).

Again it says, " Permission is given to those who are fought against to fight, for they have been unjustly persecuted and verily Allah is well able to succour them."

" Who have been turned out of their homes undeservedly only for that they said, Our Lord is Allah. And if it were not Allah's repelling some men by others, surely Cloisters and Churches and Oratories and Mosques wherein is the name of Allah ever commemorated would have been utterly destroyed " (XXII : 40 41.) There are other verses on the same subject but this is sufficient to exonerate the Muslims from the heinous and unjust accusation of murdering the people of other creeds.

Thirdly, the compulsory conversion of the early Muslims by the sword is another fabrication of the Christian Missionaries. In Sura II : 257 of the Holy Quran Almighty God has commanded : " Let there be no compulsion in religion ; now is the right way made distinct from error." Besides this many other verses and historical facts could be quoted which prove beyond all doubt that the sword was never used as a means of

propagation but was only permitted in self-defence after the extremely small party of Muslims had suffered the most brutal tortures and persecutions for thirteen years and Islam was in danger of being exterminated.

Islam is a religion of peace. The word ' Islam ' means submission to the Will of God and a Muslim is one who has submitted all his faculties to the Will of Almighty God. What can be more gratifying and ideal than to be at peace with one's Creator. Mr. Thomas Carlyle, the greatest English writer of that 19th Century, referring to reforms says : " Islam means in its way denial of self, annihilation of self. This is the highest wisdom that Heaven has revealed to our earth".

Islam teaches us to worship only one God and that nobody is or can be His co-sharer in His Self, attributes, names or worship.

WHAT THE BIBLE TEACHES

Now, if we return to the Bible, we find in twenty-one of its verses permission given to the Israælites TO PROPAGATE THEIR RELIGION BY FORCE OF ARMS. Not innocent people murdered but all manner of atrocities were only were committed.

THE OLD TESTAMENT TELLS US THAT GOD IS ONE WITHOUT A PARTNER. Ex. 20 : 1, 2, 3 ; Deut. 6 : 4 ; Isaiah 43 : 10,11and 15 ; Isaiah 44 : 6, 8 ; Ex. 23 : 13 and 24 ; Isaiah 45 : 5 and 46 : 9 ; Revelation 1 : 8 and 22 : 13.

Jesus Christ also tells us " The first of all the commandments is, hear O Israel, the Lord our God is ONE Lord " (Mark XII ; 29). " Thou shalt worship the Lord our God and Him Only thou shalt serve " (Matt. IV : 10). " Why callest thous me good ? There is none good But One, that is God." (Matt. XIX : 16, 17). THESE VERSES ALONE REFUTE THE BELIEF IN TRINITY AND ENTIRELY CORROBORATE THE TEACHINGS OF ISLAM. Jesus Christ (peace be on him) never taught us to believe in a

plurality of Gods and it is really most surprising that people who boast of the highest civilization should entertain for a moment such a bigotted and pagan belief in these days of enlightenment.

ISLAM AND CHRISTIANITY COMPARED.

It is also a Muslim belief that the angels exist. Again, the definition of this is far superior to that of Christianity. It is a common knowledge that we require in this world certain material forces to help our physical senses, such as light, without which our eyes would be useless, and without air-waves we would have no sense of sound. So also in the spiritual world, there are forces at work in conjunction with our spiritual senses and these forces in Islamic theology are termed angels.

Another article of the Muslim faith is that God has been sending from time immemorial His Apostles in every country and nation and that we must make no difference between any of them and that each and everyone of them must be believed in, provided they have fulfilled all the conditions of a true prophet as laid down in the Scriptures.

No other religion holds such an extensive belief in the prophets as Islam does. If all other faiths were of this way of thinking, instead of differentiating and abusing each other's prophets, all the present friction would entirely become non-existent. Next, we are told we must believe in the Holy Quran as the book for all mankind and the Holy Prophet Muhammad (peace and blessing of God be on him) as the seal of Prophets, meaning by this that the Holy Quran is the final Book of Laws and the Holy Prophet the last Law-bearing prophet.

(*a*) The Holy Quran is a Book of perfect Divine Laws which are practical both in this life and the hereafter and which lead men to the highest degree of certainty in God, a thing which fairy tales of the past can never do. It has been preserved in its purity all through the ages. Even a hostile critic like Mr. Muir admits that " there is probably in the world

no other book which has remained twelve centuries with so pure a text". The Holy Quran contains a perfect code of laws suitable for all classes and ages. Its principles concerning prayers, alms, fasting, pilgrimage, mankind, charity, usury, orphans, lawful and unlawful things, women, life of this and the next world, slavery etc., far surpass those of all other religions.

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(*b*) The Holy Prophet Muhammad, (peace and blessing of God be on him), was from childhood a perfect model of morality a fact admitted by his most implacable oppponents.

HOLY PROPHET IN THE BIBLE.

The verification of the truth of the Holy Prophet's mission is to be found in both the Old and New Testaments. For instance, in Deut. XVIII : 15, 18, 19, we read "The Lord thy God will raise up unto thee a Prophet from the midst of thee, OF THY BRETHREN, LIKE UNTO ME; unto him ye shall hearken"; "I will raise them up a prophet from AMONG THEIR BRETHREN, LIKE UNTO THEE, AND WILL PUT MY WORDS IN HIS MOUTH; AND HE SHALL SPEAK UNTO THEE ALL THAT I SHALL COMMAND HIM." "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak IN MY NAME, I will require it of him." Again, in St. John XVI : 12, 13, Jesus Christ (peace be on him) says, "I have yet many things to say unto you, but ye can not hear them now. Howbeit when THE SPIRIT OF TRUTH is come, he will guide you unto ALL TRUTH, for he shall not speak of himself BUT WHATSOEVER HE SHALL HEAR THAT SHALL HE SPEAK." All these verses word for word testify to the truth of the Holy Prophet Muhammad, (peace and blessing of God be on him).

Fristly, he was not an Israelite, but, being an Ishmaelite, was from among their brethren.

Secondly, he was like unto Moses inasmuch as he was a law bearer; and during his mission he was forced to take up arms

in defence of the Truth. Also just as Moses (peace be on him) delivered a whole race from bondage, likewise the Holy Prophet Muhammad (peace and blessings of God be on him) delivered the whole of Arabia from the bondage of degradation.

Again, we read in the Holy Quran, (XLVI : 10.) " Say, have you considered it is from Allah, and you disbelieved in it AND A WITNESS FROM THE CHILDREN OF ISRAEL has borne witness of ONE LIKE HIM, so he believed while you are big with pride : surely Allah does not guide the unjust people. " Then in verse 12 of the same chapter it says :— " And before it the Book of Moses was a guide and a mercy ; AND THIS IS A BOOK VERIFYING (IT) in the Arabic language that it may warn those who are unjust and as good news for the doers of good. "

Thirdly, he spoke to the people all that God commanded him, the words being put into his mouth by the Angel Gabriel.

Fourthly, God said " Whoever will not hearken unto my words which he shall speak IN MY NAME ". The first revelation the Holy Prophet received was the command " Read ". Being illiterate, he told the angel he could not read. Again, the command was given which received the same reply. The third command was, " Read IN THE NAME OF THY LORD ".

Fifthly, he was the spirit of Truth. At an early age he was known as " *Al-Amin* " *i.e.*, the truthful or trustworthy one. Then the Holy Quran declares itself as the Book of truth. It says, " That is for that Allah has sent down the Book with Truth " (Ch. II : 171). " He has sent down to thee the Book with Truth confirming what was before it " (III : 2, 3). " And the WORDS OF THY LORD are perfect IN TRUTH and justice " (VI : 115).

BEAUTIES OF ISLAM

Islam claims that the door of inspiration has been and will remain open till the end of the world and that God still holds communion with his righteous servants.

This has been proved in our own time by the advent of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, (peace and blessings of God be on him), whose claims were proved by Almighty God manifesting mighty signs through him in accordance with all the prophecies made by the prophets of old and by which Islam has been confirmed as a living faith.

Also it is a firm belief with the the Muslims that divine decree as enunciated by the Holy Quran is correct, and that God listens to and accepts the prayers of His creatures, and great deeds are achieved by means of prayer.

The truth of this was established in the life-time of the Promised Messiah when many miracles were worked by means of prayer.

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Even to-day supernatural deeds are being performed by the present Head of the Ahmadiyya Community, Hazrat Mirza Bashir-ud-din Mahmood Ahmed, through the medium of prayer, some of which I personally have witnessed. Not only His Holiness but also many of his followers have reached the height of blissful communion with their Beloved Creator and personally, since accepting Islam, I have experienced many times the acceptance of my own prayers and many times I have achieved the impossible through prayers and my implicit faith, that nothing happens on this earth until it has been first decreed by Almighty God. Does any other religion teach us that not only does God hear and accept our prayers but that He raises us to blissful spiritual heights just like his righteous servants of old, and causes its teachings to bear spiritual fruit in this very life ? Does this not prove that Islam is the only living religion ?

One must also believe in the resurrection of human beings after death and also firmly believe that Heaven and Hell, as described by the Holy Quran and the Traditions do exist and that on the day of Resurrection the Prophet Muhammad (peace and blessings of God be on him) shall be the intercessor. All this is quite rational.

(*a*) Almighty God has not created us only to live for a short period in this world, eating, drinking, sleeping etc., just to appease His pleasure, and then pass out of existence never to be heard of again. Surely there must be some higher motive.

Both in worldly and spiritual affairs we have the inclination to always strive for something higher. Therefore the Resurrection is only a continuation of this life and is intended to aid us in reaching the goal of our desires, the grave being the first stage on our onward journey. Progress in Paradise, according to Islam, is endless and as we reach one stage of excellence we shall not stop there, as there will be still higher stages which will make the present one seem imperfect and create in us the desire to attain to a more perfect condition.

(*b*) Heaven and Hell are beautifully explained by the Holy Quran. Heaven is described as *Nafsi-Mutmainnah* or the soul at rest. This stage is termed the Heavenly life in which the righteous servants of Almighty God are rewarded for their good deeds by granting them a heaven upon earth. At this stage the soul is strengthened by the spirit of God and man's nature undergoes a complete transformation so that man tastes the fruits of Paradise in this very life. The next life is an embodiment of the spiritual blessings one enjoys even here.

Hell is described as an evil tree named (*zaqqoom*) by whose fruits one is dragged down into hell. In other words, it is the spiritual torture which the soul undergoes due to grief, sorrow and affliction through indulgence in low desires.

According to Islam, Hell is not everlasting but is only a sort of Reformatory where souls after being cleaned of their impurities will be enabled to advance to a higher stage and compete in the race for spiritual perfection. This being in accordance with the Most Merciful's unlimited mercy, it appeals more to one's commonsense than the unreasonable teachings of the everlasting Hell of Christianity. Besides, Christian teachings are most contradictory. On one hand, we are told that Christ died for our sake, thereby taking the burden of our

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sins upon himself. On the other hand, we are threatened with the torments of an everlasting fire for the self-same sins.

The next belief of the Muslims is, that the man about whom the prophecies have been made by the old prophets under different names, and of whom the Holy Quran speaks in the verse, "He it is who raised a Prophet among the Meccans .....and among others of them who have not yet overtaken them" as the second advent of our Lord Muhammad and whom our Lord Muhammad calls Messiah, the Prophet and the Mahdi.....(the man) is Hazrat Mirza Ghulam Ahmad of Qadian, and besides him nobody is the Promised Messiah.

It is a well established fact that, according to the Holy Quran and Traditions of the Holy Prophet Muhammad, (peace and blessings of God be on him), Reformers have appeared at the end of each century among the Muslims to revive their religion; and as it was time for another of these Reformers to appear, it was necessary that some righteous Muslim be appointed by God for this purpose. But as this was also the time prophesied by the Prophets of old, for the appearance of the Messenger of the latter days and as Hazrat Mirza Ghulam Ahmad (peace and blessings of God be on him) fulfilled in his holy person all the conditions wherein we could recognise him as the Promised Messenger, he was raised to a higher dignity than those who had preceded him. According to the Holy Quran, he was to attain the rank of prophethood and the Traditions tell us he would be the Promised Messiah, Mahdi and Prophet of God.

The Bible says, "I will raise them up a Prophet from among their brethren, like unto thee." This, as I have already explained, was fulfilled by the advent of the Holy Prophet Muhammad (peace and blessing of God be on him). Now if the Holy Prophet Muhammad was to resemble Moses (peace and blessings of God be on them), there ought to have appeared amongst the Muslims inspired Messengers every now and then

like those of the Israelities, and as a Messiah had appeared in the fourteenth century after Moses (peace be on him), so also must a Messiah appear in the fourteenth century after Muhamad (peace and blessings of God be on him).

As we are now in the fourteenth century A. H. and as all creeds are of the opinion that the Messenger of the latter days should have made his appearance, and as no other person has come forward with such powerful proofs in support of his claim to Messiahship, then why should we not accept this claimant, who has proved beyond all doubt that he has been sent by the Almighty God as the Promised Messiah and that he has been raised to the dignity of Prophethood.

It is no good looking up to the skies for a Messiah. The Jews made this blunder and fell under the curse of God. Besides, it is against all the laws of science for a human being to ascend to the skies in human form and return after nearly two thousand years or so. God never changes his laws. No Prophet since the beginning of the world has ever descended from the skies.

The Prophethood of the Promised Messiah in no way lessens the dignity of the Holy Prophet Muhammad (peace and blessings of God be on them both). Being only a sincere follower of the Holy Prophet, and thoroughly adhering to the teachings of the Holy Quran, he has been able to attain this high rank.

His Prophethood is similar to that of the Israelite prophets including Jesus Christ (peace be on him). The latter said, "Think not that I am come to destroy the law, or the prophets. I am not come to destroy but to fulfill" (Matt. V, 17). It is to this class which Hazrat Mirza Ghulam Ahmad (peace be on him) claims to belong.

Many people believe that that God only communicated with His righteous servants in the remote past and that now-a-days no such thing happens. In that case, what is the

use of our praying to a deaf and dumb God who has closed the doors of His blessings in our face through no fault of our own, and how are we to know from tales of centuries ago that God Almighty actually exists.

God, through His most bountiful Grace, has shown to us in this age that He is not mute and that the doors of His blessings are just as much attainable by us as they were in bygone days. His beautiful face has been shown to us through the Promised Messiah, of whom He has said "*A prophet came into the world but the world accepted him not. God, however, will accept him and establish his truth with mighty signs.*" Let those who will, come forward and accept him.

Further particulars of Islam and the Messenger of the latter days may be learnt by reading the following priceless treasures of spiritual truths by means of which I became thoroughly convinced of the truth of Islam.

1. The Teachings of Islam. By Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, (peace be on him).

2. Ahmadiyyat or The True Islam. By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Head of the Ahmadiyya Community.

3. Ahmed, his Claims and Teachings. Compiled by Abdullah Allahdin.

4. Extracts from the Holy Quran and Traditions. By Abdullah Alladin.

These can be had on application to the Book Depot Qadian, District Gurdaspur, Punjab, India, or to Seth Abdullah Alladin, Oxford Street, Secunderabad (Deccan) India, and also from the London Mosque, 63 Melrose Road, Southfields, London, S. W. 18.

ABDULLAH, R. SCOTT.

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INDIA'S SHARE IN DIVINE REVELATION

By A.K.M. Khalilur Rahman Khadem, B.C.S.

India is an epitome of the world,—a play-ground of nature with all its shows and performances. Its mountains, its rivers and lakes, its minerals and raw produce, its gardens and orchards with all springs and fountains flowing by, and the fertility of its soil—all these speak of its being God's veritable paradise on earth. God has indeed favoured it with all the bounties of physical life. But what about the spiritual life ? Should it not have its place in matters spiritual ? God has given to the Indians the soul as He has given it to others ; He has given them craving and yearning to meet Him and have His love. And in fact He revealed Himself through the prophets and sages whom He raised from among the people of the soil for their guidances. He sent down to them His revelations just as He did to those of the other countries and nations. The following verses of the Holy Quran can be cited to the point.

(1) " No nation has passed without a warner among them " ;

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(2) " Verily we have raised prophets and messengers in every nation ";

(3) " No country has passed without a Divine Teacher."

In accordance with the above and similar other verses, when sins, crimes and corruptions were rampant and spirilual sterility prevailed everywhere in the land, God raised Krishna, Ramchandra, Buddha and others as prophets and sages, who received revelations from on High and guided the erring multitude. But as time passed on, their teachings and examples faded away and had little hold upon their followers. The Vedas and the Gita are still looked upon as the revealed books, though there have been interpolations in them in subsequent ages

through the chicaneries of some interested 'wolves in sheep's clothing.'

Time again went on when it was decreed that India should be blessed with a prophet of another land. Communication became closer. People of different places began to come in close contact with each other, and international trade commenced. The Children of Israel came over to Persia, Afghanistan and India in large numbers. Later on, however, when Jesus Christ* appeared as the Messiah, the Jews revolted and their tyranny compelled him to migrate from Syria to Afghanistan and thence to Kashmir (India) to preach the Gospel to "the lost sheep of the House of Israel," for whom, says the New Testament, he was sent. The origin of the present-day people of Afghanistan can be traced back to the Children of Israel, (*vide*, Elphinstone's History of Afghanistan). Similar is the case with the people of Kashmir. However, from these places Jesus Christ used to visit occasionally the neighbouring parts of the land to convey to the inhabitants the message of the Unity of God and the blessings of revelations. Thus the soil of India was then watered by Divine blessings through Jesus Christ (peace be on him).

When India was again enveloped in spiritual darkness after a few centuries, streams of fresh revelations flowed into India with the message of Islam from the desert of Arabia. Hundreds of sages appeared in quick succession and worked wonders in this land. This mercy of God continued for twelve centuries. But with the advancement of the so-called civilisation during the last 150 years the spiritual condition was again weakened, and the people began to grope in the darkness of gross materialism.

This, however, could not long continue. Heaven was again moved to pity and the door of revelation was thrown open through the Prophet Ahmad of Qadian, (India), whom God

*Jesus Christ was nailed to the cross by the Jews but did not die on the cross—a fact established by very strong evidence. He was taken down alive and later on escaped. This, however, is quite a different subject which the space does not permit us to describe at length.

raised in this age as the Messiah for the Christians, Mahdi for the Muslims, Krishna for the Hindus, and as Buddha for the Buddhists. He appeared just in fulfilment of the prophecies foretold in the scriptures of the different religious systems. The divine purpose cannot reasonably be fulfilled unless one appears with the power and excellence of those of the past as described in the various scriptures. He is therefore the Messenger of the nations and has come to unite all. The world is indeed moving towards this unity. He received revelations and made thousands of prophecies which were undoubtedly beyond the power of a mortal unless he is aided by the All-knowing God, Who is the Master of all " hidden secrets ". A large number of them have been already fulfilled. He started the " Blessed Millennium " in the shape of the Ahmadiyya Movement. Those who linked themselves with him have shared in these blessings. Above all stands the present Head of Ahmadiyya Movement as a sign of the Living God. He too has been blessed with the gift of revelations and has offered challenge to establish the truth of the existence of the Great Fountain with clear and mighty signs. Let the philosophers and missionaries accept the challenge if they have any affinity with the Divine Source. Blessed is the land of India for she has shared in the best blessings of this century. May Allah pour forth His choicest blessings upon His noble Prophet Muhammad, and upon the Prophet Ahmad of Qadian and their followers. *Amen* !

Seekers after truth should rise to the occasion and cling fast to his *skirt* to be sure of the everlasting mercy of Allah.

UNIFICATION OF THE MUSLIM AND HINDU CULTURES

BY NIAMAT ULLAH GAUHAR, B.A.

In his able discourse at the Y. M. C. A. Hall, Lahore last year, Professor Teja Singh of the Khalsa College mentioned the failure of different attempts at creating an inter-communal unity in India in the past as well as in our own day, by patriots like the Emperor Akbar, Mr. Gandhi, L. Lajpat Rai and other Muslim and Hindu leaders. The only method efficient and self-sufficient —which the Professor could safely recommend to his countrymen to adopt, was that of the Sufis and Sikh Gurus, men of the Saintly Order like Bawa Nanak, Sheikh Fareed of Pakpattan and Sh. Kabeer, who, the professor affirmed, made serious efforts to amalgamate the two faiths *i.e.*, Islam and Hinduism.

I admit and everybody will admit that the nine Gurus that succeeded Bawa Nanak were not idolaters and believed in the One True God. But early in the 19th Century one hundred years after the death of Baba Nanak, a radical change occurred in the ideas of the Sikh Gurus and their followers. Guided by their ambition, detached from the Muslims, and influenced by their Brahman priests, they soon entered the risky field of politics and began to take pride in their glorious and adventurous deeds. Some of the latter Gurus went so far as to believe in the transmigration of soul, while their mode of living was exactly the same as that of the Hindus. They and their followers *i.e.*, the common Sikhs gave their daughters in marriage to the Hindus. Inter-marriages between themselves and the Muslims had been strictly forbidden as early as the time of the second or the third Guru. On the other hand, if we go through a life-sketch of Baba Nanak, we find that he sincerely believed in the truth of Islam and its divine

teachings. Being a staunch adherent of the Muslim faith and its fundamental laws, he bore a hostile attitude towards Hinduism and its elaborate rites and ceremonies. He visited nearly all the shrines of the Muslim Saints in India and other Muslim countries *e.g.*, Afghanistan, Turkistan, and Arabia, and associated with all the living saints of the age. He ate and drank frankly with his Muslim friends as admitted by Sardar Teja Singh himself, and in his later days he was pleased to marry a Muslim lady, the daughter of Hayat Khan Mauj—a Muslim Rajput of Gurdaspur District.

In the light of these facts there can hardly be a sensible man who would doubt the inference that there is no middle point between Islam and Hinduism at which the two faiths may meet. The only alternative left, therefore, is that one may merge into the other.

Now it is admitted on all hands that Hinduism or the religion of the Puranas is no religion at all in the true sense of the word. Let it then be merged into Islam and you will at once have the unification of the two. Beside this there is no other course or remedy. Islam and Hinduism to speak the truth are just like two points, one fixed or constant and the other always moving towards it. The unification of the two, therefore, means the merging of the one that moves into the other that is fixed and constant. There is no third or middle point between the two.

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MAGIC AND ISLAM

By. F. N. Saunders

The fascinating word "magic" has been considerably overdone by writers of the West in dealing with life in the East generally. We read of black magic, white magic, and ordinary magic being practised, sometimes with very astounding results. Of course, as a writer says, miracles do not happen contrary to the laws of Nature, but only to what we *know* of the Laws of nature. Similarly with God. Wonderful things have happened and still happen, but not contrary to the will of God, for those who study His laws deeply enough are able to see beneath the surface of things. He initiates them, as it were, into His own Knowledge, and by acting in a certain way, can cause to happen what appear to be miracles. Jesus, we read in the New Testament, gives a hint to his listeners, (" Greater things than these ye shall do, if ye have faith." By "faith" is meant intelligent faith, not blind belief, and constancy in such important actions as prayer, whether vocal or purely mental, purifying of the soul by the experience of fast, and withdrawal of the mind from distracting and worldly objects. If one can do this properly, and with a pure and selfless motive, then God will act in very mysterious and sometime very wonderful ways, ways beyond the comprehension of many.

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Of what is generally called " black magic" we will say little. As far as it is possible to judge, it is based on hypnotism, and has as its impelling power the forces of hatred, malice and selfishness of the desire to take a short cut, to obtain some material benefit before the proper time, or in an unhallowed way. Here it would be as well to say that the evil worked inevitably returns like a boomerang upon the head of the offender. No evil of this kind can possibly harm " men of peace and of goodwill ". One reads of Christian and other

religious rites being practised together with some queer and curious perversion, (even in Europe) in order that some end may be attained, some material advantage gained. With God, of course, this avails nothing. The late Sufi Inayat Khan, in an article in the *Sufi Quarterly*, refers to this. He says..." There is only one way. There is indeed *another* way, but it is the *wrong* way." He also says, " Do not anything with fear, and fear not anything you do." No person of sound mind does anything in a fearful manner, unless it is contrary to the dictates of his own conscience. Whatever we do therefore, so long as our motive is a good one, we can do fearlessly.

One of the Muslim practices sometimes referred to as "magic," or "white magic," is that devotion known as "*Ilm-el-Issm*," or, the " Study of the Name ". Actually it is the recital of the ninety-nine names of God and differs but little in principle from the rosary devotions among the Catholics. One reason for this practice is that the individual, by reciting aloud the names of God, shall be able to meditate on the Divine Attributes—Mercy, Justice, Love, Light, Eternity, Peace and so on—and thus, in a certain sense, be absorbed into the Divine Being. Sound plays a very important part in our lives and is much more potent than we think. Who has not been lulled to sleep by the sound of the waves breaking on the sands? How many nervous and physical wrecks have been restored to health in the country, away from the jarring din of the city, listening to the purling of the brook, the cry of the birds and the animals, the sighing of the wind in the trees? The mother croons her child to sleep. God heals us in the same way, though we know it not. In Sufism there is a term "Sawti Sarmadi," which one might translate as " the Divine Harmony," which can be heard by those who listen. We speak, or try to speak, to God often, but does He ever speak to us? Assuredly, in hundreds of ways. In Islam the Names have been given and handed down, and they are certainly words of power, the same way as the slogan " Buy British" is a word of power to-day. After all,

the lover speaks to the beloved in a certain way, in terms of endearment, calling her by a certain intimate name. So it is with God. When called upon in a fitting way, He hears and answers.

We know how easy it is for an accomplished orator to sway the minds and hearts of thousands by the power of sound, of speech, and how a slogan, uttered in the right place and at the right moment, will work wonders. God, who is "*Al-Mujeeb*," (the Ever-Hearer of Prayer) and "*As-Sami*," (the All-Hearer) hears even more distinctly than an audience of people. It is said of the great poet Tennyson that he used to repeat his own name to himself over and over again. This induced poetic inspiration apparently. It is certain that some of his poems contain some wonderful onomatopoeic passages :—

"Myriads of rivulets hurrying through the lawn :
The moan of doves in immemorial elms :
The murmuring of innumerable bees."

Tennyson was using the power of sound on his own mind and personality, though perhaps without understanding exactly why. The science of "*Ilm-el-Ism*" originated from the passage in the Holy Quran, "God has great names .....invoke Him by those names and fly from those who misuse them" *i. e.*, from those who attribute wrong names to God, or who try to make a wrong use of them.

The Holy Prophet Muhammad, in one of the *Hadith* (sayings) said, God has 99 names ..100 minus one; those who know them will enter into paradise. "*Bism illah*" the first word of the Holy Quran, is supposed to have been written on the side of Adam, the wing of Gabriel, the tongue of Jesus, and the seal of Solomon, and it is a curious fact that the genuine snake charmers in Muslim countries use the name of the Jewish Solomon in the ritualistic incantation, which handed down from father to son, undoubtedly stupifies reptiles. The science of the Name has been studied throughout history, and with the Moorish conquest of Spain

it became the chief branch of learning at the famous universities of Cordova and Seville. When the Abencerage dynasty was driven out of Spain, it is supposed that many books from the great Arab libraries were taken by the fugitives to Morocco and are preserved at the Zawia of Telehdi in the Ahmas Mountains. If this is true, it explains the popular study of "*Ilmel Ism*" among the Moroccan Ulema.

The names of God can be used to avert evil influences. An interesting story is told of Mulai Sadiq Raisuni, who after five years of study, attempted to have conversation with a heavenly being. He had been warned that he would see a human form with jellaba and turban, but if any other form appeared he was to have no dealings with it.

After performing the necessary ritual, he saw a shape in front of him, having two legs like a dog, with human feet, with the body of a dog, and a neck so long that it reached to the ceiling. Mulai Sadiq relates, "I was in my house at Tetuan, and it seemed that the roof had become a funnel so that the head of the beast was in the sky."

On being asked what he did in view of the mistake, he replied, "Well, of course, I knew I had made a mistake,, so I began praying as hard as I could, and at each repetition of the name of Allah the beast grew smaller and smaller, till finally it vanished altogether." There was no magic in this. Mulai Sadiq simply called upon God, Who heard, and Who banished the evil.

Even in Christianity we have the word, "Logos," or "Second Person of the Trinity". To a Muslim this term is meaningless, but if you speak to him of the Names, he immediately understands. The Names can sometimes be used for bodily and mental healing. Just as the Christian Scientist practitioner treating a patient speaks to him gently yet forcefully of an eternal principle of Good, in which no evil is, of false conceptions of God which he must discard, so the Muslim

can repeat the Names. The vibrations of sound have a psycho-chemical effect upon the body and brain. This, assisted by an intelligent effort on the part of the patient, works the desired cure.

A curious fact is that Muslims are supposed to be specially sensitive to sound, more so than the members of other religions. This is natural, since sound plays such an important part in their lives. After all, "What's in a name?" Would a rose by any other name smell as sweet? We are not sure.

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[*N. B.*—In the teachings of Islam there is no such thing as magic. Prayer in Islam is itself a magic if it may be so called. It is more powerful than "magic". It not only makes one forget all worldly concerns and feel within himself the presence of God, but it leads one *to guard against evil* and to make a rapid progress in spirituality. The different Names of God are the different methods how one should offer up prayers. For instance, when the supplicant addresses Him as the *Gaffar* (Forgiver) he prays for his forgiveness. Similar is the case with the other names of God. They simply imply different prayers which can be understood by the study of their significance.—*Ed. R. R.*]

THE Review of Religions

DEALS

WITH THE BEAUTIES OF ISLAM

in

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OUR MISSION NEWS

SUMATRA

The special correspondent for *Islam* (Sumatra) states that Maulvi Aboe Bacar Ajub, Maulvi Fazal, and Mr. Abdul Aziz Sharif reached Padang (Sumatra) on board the ship "Hemskerk" and landed at Emmahaven. Seth Aboe Bacar Sahib, the Amir-i Jamaat, Sumatra, along with a pretty large number of the members of the Ahmadiyya Community in Sumatra arranged a cordial reception at the station. Later on they were motored to the Anjuman Hall where an address of welcome was presented to them to which both of them gave a fitting reply. The Ahmadiyya Mission of Sumatra has been further strengthened by their addition to it, and the propagation of Ahmadiyyat, the true Islam, is being extended considerably.

OUR BOOK SHELF

The following books have been received recently:—

The Social Teaching of the Christian Churches, Vols. I and II. By Erust Troeltsch. (George Allen and Unwin Ltd., London. 42s. net per set.)

The Natural and the Supernatural. By John Oman. (Syndics of the Cambridge University Press, London. 18s. net).

Was St. Paul Right, or Christ? By Hamilton McGregor. (James Clark & Co., Ltd., London. 2s. 6d. net.)

The Orthodox Church. By Michael Constantinides. (Williams and Norgate Ltd., London. 6s. net.)

Silence and Prayer. By Wilfred Mouod. (Edgar G. Dunstan & Co., London. 2s. net.)

Books for Oriental Scholars Interested in Islam, Arabic and Persian.

The Holy Quran, Part I. (English Translation with Commentary).	4/
The Teachings of Islam: English	4/-
Do. French	2/-
The Islamic Mode of Worship (illustrated)	1/-
The True Islam	6/-
A Present to the Amir of Afghanistan (Persian)	7/-
Poems of Ahmad (Arabic)	1/6
Nubza—Selection from Ahmad's Persian Poems	1/-
Ahmadiyyat (the paper read at the Religious Conference, London)	1/6
The Teachings of Ahmad	1/-
A Present to the Prince of Wales	1/6
Character Sketch of Ahmad	1/6
A Short Life of Ahmad	1/6
Minanur Rahman—Proves that Arabic is the mother of all languages	2/-
Indian Problem	1/-
Islam (Dutch)	1/-
The Swoon Theory (German)	6d.
The Soul of Islam	2d.
Extracts from the Holy Quran and the Sayings of the Holy Prophet Muhammad	2/-
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